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GUIDE TO CHRISTIAN PERFECTION.

For the Guide to Christian Perfection.

RELIGIOUS MAXIMS HAVING A CONNECTION WITH HOLINESS.

(Continued from page 123, of vol. vii. of the Guide.)

CXLVII.

It is difficult to attach too much importance to the present moment, considered in its relations to inward experience. The value of our past experience, in itself considered, can never be changed; and the untried future is wholly unknown to us. It is obvious, therefore, that we are what we are now. We are, and we can be, only what we are, when we are estimated by the facts, the relations, and the duties of the present moment. It is only in the facts, the relations, and the duties of the present moment that God offers himself to our notice. We must meet with him there, and harmonize with him there, or meet with him and harmonize with him no where.

CXLVIII.

Happiness can be found only in being resigned and contented in the Divine Order. That is to say, in being resigned and contented in that situation, whatever it may be, in which God's providential order has evidently placed us. If the angels in heaven, like men under the influence of the natural life, were constantly desiring to change their position, and to assume the place of archangels or other higher beings, they would exhibit a spirit, which would be displeasing to God, and which could not fail to render them unhappy.

CXLIX.

There are various relations running through the different kinds and degrees of faith, which are worthy of notice. For instance, we must have a belief, that

God is, and that he is the rewarder of those who diligently seek him, before we can believe in him as accepting us. And again, we must believe in him as granting forgiveness and acceptance to ourselves, and consequently as sustaining to us the relation of a Father and a friend, before we can have faith to make known to him our requests in the behalf of others.

CL.

It implies great grace to remain, for any considerable length of time, in religious solitude, and in the performance of private religious duties. But it implies equally great and perhaps greater grace, to enter into society and to mingle in human conversations, in a proper religious spirit. If it were otherwise, why is it so common for religious men to prepare for the special hazards of society, by first seeking religious strength in retirement?

CLI.

What is done hastily, is not likely to be done well. There is need, therefore, of HOLY DELIBERATION; especially when we consider, that the results of an eternity may depend on the movements of a single moment.

CLII.

When we are injured and afflicted by our fellow men, we should remember, that our heavenly Father felt the wound *first*. He always feels in what his people feel, and if, for wise purposes, he is patient and bears with the infliction, whatever it may be, we should both be taught and be encouraged to do likewise.

CLIII.

Our heavenly Father takes an interest in all the works of his hands. He beholds the reflection of his own wisdom in every blade of grass, in every flower of the desert, in every waterfall. There is no living thing in the earth, the air, or the waters, over which God does not watch with a Father's love. Those, who bear God's image in being possessed of a holy heart, not only connect God with all his works, but sympathise with him in his deep interest for every thing he has made.

CLIV.

God, in the formation of his spiritual work, can stamp no image and form no feature but the image and the feature which exists eternally in himself. And accordingly all holy souls are not only lights in the world; but, being born of God, and bearing his image, are necessarily mirrors of the Divinity. If the mirror is clear, God is manifest. And just in proportion, as it is stained and soiled, there is no divine reflection. God is no longer a subject of inward consciousness, nor of outward observation.

CLV.

In the early periods of our religious experience, we are chiefly interested in what Christ was by SITUATION, his birth in the manger, the incidents of his

childhood, his temptations and labors, his betrayal and his crucifixion. At a later period we are interested, in a still higher degree, in what Christ was and is by CHARACTER, his purity, his condescension, his forbearance, his readiness to do and suffer his Father's will, his love. The first method of contemplating Christ is profitable; the second still more so. The tendency of the one is to lead to a Christ outward, to Christ of the times of Herod and of Pilate, to a Christ with blood-stained feet and with a crown of thorns; who is now gone, and who never can exist again, as he was then. The tendency of the other is to lead us to a Christ inward; who lives unchanged in his unity and likeness with his Father; forever the same in himself, and forever the same in the hearts of those who are born in his image. Christ outward, is precious, and always will be precious, historically; "THE STAR OF MEMORY." Christ inward, who can never die, and who reproduces himself in the hearts of his followers, is still more precious, by present realization; *the star, the sun of the affections.*

CLVI.

God is not only in the beginning and the end; but in all the intermediate methods and instrumentalities which connect them together. He who lifts a finger or moves a foot in any enterprise without God, does it at the hazard, not only of displeasing God, but of failing of his object. We ought, therefore, to exercise the same sense of dependence and the same submissiveness of spirit in the choice and employment of the means applicable to a given end, which we exercise in relation to the end, when in the Providence of God it is either accomplished or fails to be accomplished. "*Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain.*" Ps. 127: 1.

CLVII.

The Holy Spirit does not teach by arbitrary acts, or those acts which have no relation to the constitution of the human mind; but by silently, and yet effectually, inspiring and guiding the movements of the natural powers of perception and knowledge, *in co-operation with their own action.* "Strive, therefore, to enter in." He who desires and purposes to be holy, must employ the appropriate means to be holy. He must be willing to think and to reason; he must be willing to reflect, to resolve, to pray; doing all, however, under the guidance of the great Inward Teacher, who gives life without countenancing inactivity, who is the inspirer of human movement, but is not the substitute for it.

CLVIII.

It is one part of the office of the Holy Spirit to illuminate the intellect, and through the intellect to impart clearness and strength to the conscience. We ought, therefore, highly to value not only those affections, which are originated and strengthened by the Holy Spirit, but also an intellect and conscience, enlightened from the same source. Especially when we consider, that a spirit-

nally enlightened conscience is the surest guide in relation to the true character and the right degree of the affections.

CLIX.

If an intellect and conscience, enlightened by the Holy Spirit, furnish the instrumentality, which indicates the nature and regulates the degree of the religious affections, then the law of religious experience requires us to *know* the right, as well as to be and do the right. Be not contented, therefore, to remain in ignorance. Sit at the feet of the great Teacher, and *learn*. "For this cause," says the Savior, "came I into the world, that I should bear witness unto the TRUTH." And again he says in another place, "The TRUTH shall make you FREE." John 8: 32, 18: 37.

CLX.

He, who can say from a full and sincere heart, **THY WILL BE DONE**, is in a state of continual prayer. And it is a prayer, which, although it is general in its form, may be regarded as realizing and including in itself all particular and specific prayer. He, who is the subject of it, sympathising as he does with the divine mind, prays for every thing which God requires him to pray for. He can as really pray for all the objects of prayer without specifically knowing them, as he can adore all the purposes of God without knowing them. There is no sinner in all lands and no sorrow in the wide world, which he does not virtually and at the same time really present before God. It should be remembered, however, that this sublime state of mind, which exists much less frequently than it should do, is entirely consistent with specific prayer, and that it really lays the best foundation for it.

T. C. U.

For the Guide to Christian Perfection.

DAVID'S PSALMS, OR INWARD EXPERIENCES.

To know a *man of God*, to understand his feelings, the secrets of his heart, his communings with himself, and with God, his depressions as well as his elevations, is a great privilege to one, who like him is shaping his course to holiness and everlasting life. Such an experience is richly furnished us in the history and the divine songs of David. It would seem as if he were carried through all the varieties and shades of feeling, to which man can ever be subject, on purpose to sustain the sheep of Christ's pasture. From the treasures of his own heart, while giving vent to his feelings in a natural way, he is feeding a numerous company, struggling like him against all hindrances to communion with God. How natural are his breathings, how unstudied, how full and flowing! He seems indeed to be a child of nature. Such he was, "taken

from the sheepfold," from the nursery of the playful lambs, "to feed Jacob his people, and Israel his inheritance." His warm heart is wholly given to the Lord his God; he enjoys his works; his full soul overflows with praises, and he speaks to rocks and hills, to all about him, to praise the Lord. He loves God's providences. In the darkest times, he cannot be severed from God; he stirs up himself to lay hold of Him; he clings to Him, though his heart-strings break with trouble and sorrow. There is a cry, a sort of troubled cry of his soul at times, as if God heard not, or did not regard, to which David gives free expression; feelings, which one might hardly be willing to own, find in him an outlet; there is no concealment. It is the heart of a child, pouring out its complaints to the Father it loves; thus, if no other way, to gain relief. "O Lord God of my salvation, I have cried day and night before thee," &c. When one feels his spirit straitened, shut up to himself, with no power to communicate to others, and not able to reach to God, how grateful at such times to find an expression of David's, exactly in unison with our own feelings.

It is good, it is blessed to sit down often, and commune with David's spirit, especially to enter into his feelings of joyful praise and thanksgiving. But the hour of feebleness of spirit comes, (comes it not to all?) when we cannot put forth these glowing emotions; when our language is, "I am feeble and sore broken," "I am gone like the shadow when it declineth," "there is no strength in me." At such times there is strengthening power in communing with David; there is relief in sympathy. Since a man of God, one whom God loves and honors, one, who is doing his will, and accomplishing his purposes, has found himself "sinking in deep mire where there is no standing," I also venture to take courage, though myself in the deep, and ready to sink.

I love the precepts, the commands of God, the example and teachings of my blessed Savior, the delineations of character acted out in the sacred volume, I love and value all. I love also, the *secrets* of the *heart* revealed in David's experiences. He discovers to me himself, — a man, a weak, a fallen man, yet a holy man. All his praise is of God, and belongs to God, and not to himself; therefore I find sympathy, I take courage, I love his company. It is more to me in my present state, than the company of angels; it is just what I need. I do not dwell alone in any state of mind, since I have learned more deeply to commune with David's spirit, as he tabernacled on earth. I find also an additional charm, a higher value is added to the Psalms, since I have somewhere met with the thought, that many of them may be regarded as the soliloquies of Christ's humanity.

P. L. U.

THERE is but *one* thing that deserves our highest and most ardent desires, and that is, that we may answer the great end for which we were made, viz. to glorify that God who has given us our being, and to do all the good we possibly can to our fellow men while we live in the world. — *Brainerd.*

For the Guide to Christian Perfection.

BROTHER KING,—Having been a constant reader of your precious little periodical, for the last four years, I have been so much delighted and edified both by the wholesome doctrine it advocates and the valuable matter it contains, that I feel it to be no more than my duty to return, as a slight contribution to its pages, a few thoughts that have been mainly suggested by its perusal. Should you deem them worthy an insertion in "THE GUIDE," and calculated to do good in the cause of holiness, I shall think myself fortunate in being able in any degree to subserve your enterprise by attempting to detail

THE INTERNAL PROCESS OF RELIGION.

Notwithstanding the diversity which is apparent in the religious experience of different individuals, and seems to tinge the whole course of their feelings and conduct with as many various hues as there are different phases of mind and habits and circumstances; there is yet observable a marked coincidence in the main outlines and essential features of the spiritual history of every true child of God, which proves the identity of that religion which is derived from "the same Spirit," through "one faith," as revealed in the only Word of God, and adapted to a common Human Nature. This sameness will be the more distinct to the apprehension of such as have been its subjects, if we trace the soul's progress from the first step of the seeking sinner, to the high career of the mature christian.

1. I suppose the first act of the mind in the process of "experiencing religion" to be REFLECTION upon moral truth; or a clear *perception* of our relations to God, a *comparison* of our own life and character with the duties thence arising—which *conscience* assures us we have repeatedly and wantonly violated,—and a consequent *conviction* of sin, both inward and outward. The *occasions* of this conviction are various, such as hearing or reading the Gospel, the perusal of evangelical writings, the prayers and admonitions of the pious, warning providences, impressive circumstances, &c.; its *producing cause*, the Spirit of God; and its *medium of action*, the judgment. If with this conviction the *will* concur—as it is *self-moved* to do or not to do,—penitence ensues, or a pungent *sorrow* for having offended God and injured our own soul; which, if sufficiently thorough, will lead to purposes of amendment, and, in order to be sustained, must be accompanied by *confession*. Thus far the person has only arrived at REPENTANCE, the first grand preliminary to salvation.

2. This being a painful state of mind, he naturally seeks relief, and as a remedy often resorts to attempts at self-reformation; until by experiment he finds the fruitlessness of all his efforts to save himself, and, in despair of every other help, he flies to Christ, and relies upon His atonement as the only ground

of pardon. He has read that Jesus died for the express purpose of expiating the guilt of mankind, himself of course included ; and now submitting himself fully to God as a consummation of his repentance, and thus having come up to the state in which the Bible promises forgiveness, he trusts in God's faithfulness, and, on the bare authority of His word, *simply believes that He does now for Christ's sake pardon all his sins.* Here is the hinge on which actual salvation turns : God ratifies this act of FAITH, — the sole remaining condition to acceptance, — and does in that moment remit his sins.

3. This remission is called JUSTIFICATION, an act that takes place in the divine mind, and only changes the sinner's relation, without of itself at all affecting his feelings or character ; for he may be supposed to be entirely ignorant of it, and no moral cure has thereby been wrought in his soul. Thus a condemned criminal may be pardoned by the governor, but that act does not of itself make him a better man, nor is his fear of punishment removed, although the liability has been, until the messenger brings the news. This messenger in the sinner's case is God's Spirit testifying to the fact ; which, in addition to the assurance of his faith, fills him with comfort. (1. See notes.)

But it is evident, if the work stopped here, it would be in vain : for his nature remaining the same, he would, on the first temptation, again fall into sin, and forfeit his pardon. Yet he cannot consistently be adopted into the family of God before he is pardoned, nor can a new nature be imparted to him without changing the old one. These operations therefore must be simultaneous, although distinct, as the heat, light, and attraction of the sun ; the past sins must be forgiven, the sinful tendency must be corrected, and the positive grace of religion must be infused. The first of these, we have seen, is *justification*, and is *entire* ; the second, or the removal of the inherent sin arising from disordered action of the natural propensions, is termed SANCTIFICATION, and is at this time but *partially* performed ; the third, namely, the implantation of that filial love which constitutes the possessor a child of God, with the graces springing from it, is called in Scripture, REGENERATION, or the new birth, and is now fully effected. (2.) The entire work is called *conversion*, and consists of two main parts, as we have seen, namely : what is done *for us*, changing our *relation*, and what is done *in us*, changing our *nature* ; the latter again being subdivided into two parts, one *negative*, a partial *destruction* of sinful tempers and inclinations, the other *positive*, a *creation*, perfect in *kind* but not in *degree*, of holy emotions and desires. The only circumstance that prevents this last from being complete in all respects, according to the soul's capacity at the time, is the existence, though in a subjected state, of the propensity to sin, termed the "carnal mind." We do not know (as Wesley remarks) but this might be entirely destroyed at conversion, were the necessary faith exercised for this purpose, — as with the thief on the cross, and those who find pardon on the death-bed, — and this to the subject may even seem to be the case ; but experience has shown that it is only dormant, and when temptation occurs to call it forth, it is again felt within, the feelings being prone to

indulge in former sinful habits, although the will steadily opposes, and there is no actual sin nor sense of condemnation. By faithful continuance in this opposition, the moral power increases, and the sinful tendency lessens; and in this way some may at length entirely overcome it, and become perfectly sanctified by degrees, so as to love God with all their hearts, sin being completely expelled; in every case moreover, where justification is retained by faithful progress in religion, there is a gradual gain of holiness, after its first instantaneous impartation. But there must be a moment when the finishing stroke is put to this work, and in most cases, this result is instantaneously consummated by a definite act of faith.

4. Convinced of the duty and privilege of immediate and complete victory over every inward sin, pained and penitent for the wayward tendency of the heart, and making an unreserved consecration to God of the entire being and possessions, including every present and prospective pleasure, purpose and pursuit, the soul comes to God to obtain this second blessing upon precisely the same terms as that of conversion, namely, *submissive faith*. Struggles, fastings, or even prayer, in fine any personal effort or exercise is here unavailing of itself; these are only useful in bringing the soul to this point: simple *trust* in the efficacy of the Holy Spirit's influence, made available by Christ's atonement, is necessary and only competent to secure the end sought. A solemn act of the will now takes place, personally accepting Christ as a full and only Savior from all sin from that moment for ever. This is *appropriating faith*; and the precise thing to be believed and confided in—i. e. "believed with the heart unto righteousness"—is, *that the Holy Spirit does now, for Christ's sake, wholly sanctify the individual soul*. (3.) The basis of this belief is confidence in the readiness of God to fulfill His promises, which ought to produce an unhesitating assurance that He on his part cannot fail to do what he has been pleased to bind himself to do, upon the performance of the condition of unreserved trust on the part of the christian. When this condition is met by the subject,—and his own consciousness is positive and ample testimony on this point,—it is his duty to believe that God effects the work, without regard to his other feelings; for in the absence of all other evidence of the fact, this is sufficient proof, it rests upon the surest of all grounds, the veracity of God himself. Other assurances will soon be afforded however: this reliance is itself best calculated to fill the soul with peace and joy, and cannot fail of being followed by the genuine fruits of that Spirit, which, dwelling within, bears joint testimony to the convictions of the judgment, and leads the subject, under the continued impulse of this living faith, to all inward and outward devotion. The grand difference between his present and his past state is, that the work of *sanctification* is now complete; in other words, the disordered action of the natural appetites and affective susceptibilities has been thoroughly corrected by divine power, so that there is nothing within to oppose or diminish the impulses of love.

5. How then, it may be asked, is the soul in this state capable of feeling temptation, or liable to fall into sin? This we will endeavor to explain.

The term *temptation*, in the sense in which this question has to do with it, denotes such objects or circumstances as are calculated to excite the natural propensities, whether of predilection or aversion, to an undue or improper action, and thus lead to sin by loving and seeking, or hating and shunning what we ought not. Now these propensities, being part of our mental constitution, are by no means eradicated upon entire sanctification; nor is it needful that they should be: all that is requisite is, that they should be so reformed, and that the moral sentiments should possess such power over them, as to control their operations and keep them within their contemplated sphere. This reformation of the lower and invigoration of the higher sentiments is so effectually wrought and maintained by the Divine Spirit, that perfect harmony and a beautiful conformity to man's moral relation is the constant result; so that by the exercise of due circumspection and a right use of the appointed means of spiritual support, the proper supremacy of reason and conscience may be perpetually and even easily retained, without any moral delinquency, as is illustrated by the case of our incarnate Redeemer. On the contrary, it is evident that a failure to use these guards of moral power and purity, must speedily cause such a laxity of religious principle and want of self-control, that when a temptation arises, although it may at first fail to influence, yet by being suffered to remain in contact with the sensibilities, it will soon induce a depraved appetite, which is the germ of sin, and upon the first occasion is likely to issue in overt transgression.

"Vice is a monster of so frightful mien,
That, to be hated, needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then ~~tamper~~, then embrace."

This process of degeneracy and apostacy is depicted in the temptation and fall of Adam in paradise. When first created he was perfectly holy, without the slightest predisposition to transgression, yet capable of it: there was no derangement of his physical, intellectual, affective or moral faculties, each acted harmoniously within its assigned sphere, suitably influenced by one another, and the whole man under the control of an enlightened conscience sustained by a pure and devout heart. Thus balanced in a *stable equilibrium*, it was impossible for him to sin, until disturbed by foreign interference, weakening or misdirecting the internal forces. Yet for wise purposes, God saw fit to allow this extraneous agency, in the form of Satanic suggestions, allaying the vigilance of the moral sense, and stimulating the curiosity and appetites to undue activity. These insinuations were indiscreetly listened to, and being permitted to act upon the appetite corresponding to such objects of desire, soon generated a perverted and abnormal taste, which unconsciously grew stronger, and subdued

the impulses of duty, until the propensity being relaxed in the satiety of gratification, man awoke to a sense of guilt. Thus *imprudence* is the first step towards apostacy, *corruption* the next. (4.)

If this be the true state of the case, sanctification is lost before justification is forfeited, in the inverse order of their acquisition. We do not backslide at once, and designedly, but by degrees and unwittingly, until at length we find ourselves quite shorn of our moral strength and in bondage to our spiritual foes, while reposing in voluptuous security. Yet when we have yielded to temptation, and thus lost both holiness and the divine favor, we are not without resources and means of rescue. God does not at once abandon his late child, though now a wilful wanderer. There is still left some degree of the faith we felt before; we yet see clearly the way of restoration; and if we do not yield to excessive despondency, nor delay our return by penitence and prayer until the mind becomes clouded and the feelings blunted, we may, upon the first shock which our conscious fall occasions, and under the impulse which the reacting moral sense then affords, fly to Christ for pardon and recovery of His lost image and favor more easily than afterwards. Thus we may be immediately reinstated in justification and passive as well as active holiness, in rapid succession, without waiting for penance or reparation; and having learned cautious wisdom by that most effectual of all teachers, sad experience, we need never afterward be overtaken by the same or a similar fault, but may continue in all inward and outward blamelessness, growing more and more perfect by increase in spiritual knowledge, grace and habits, until fully mature for our *apotheosis* in Heaven.

J. S.

West Paultney, Vt., Oct. 20, 1845.

NOTES.

(1.) The "witness of the spirit" is a consciousness produced by the Holy Ghost, that "the love of God is shed abroad in the heart." This love we can no more have without being aware of it, than we can be in pain without knowing it; although we may not call it by its right name, nor draw from its possession the conclusion of our sonship. Hence one may not deem himself converted, when he really is; but he cannot long remain in doubt. This love — a simple feeling, which cannot be defined, but which every one knows to be a satisfied delight in its object — constitutes the essential difference between the converted and the unconverted person; and we are fully warranted, as well by the word of God as by the universal and unequivocal experience of both persons, in saying that no man has the least particle of genuine love towards God by nature. We do not believe that even its elements exist in that "carnal mind which is *enmity* against God," in its very essential nature. There may be a kind of *sentimental admiration* of the attributes of the Deity in unregenerate minds, a sort of respect and reverence for His infinite wisdom and power, and perhaps it may go so far as gratitude in a low degree for his bounty; but this is

as different a thing from that cordial embrace of the personal idea of God which the Christian feels, that tender union with our Heavenly Father which we experience when gushing emotions tell us that "we love Him because He first loved us," as the chilly, twinkling starlight is from the warm radiance of the noon-day sun.

(2.) I have not found this distinction so clearly expressed in our standard authors as could be wished. Wesley indeed says, "The new birth is not the same with sanctification," (Works i. 405,) yet in other places he speaks of each as being a restoration to the lost image of God (see also Watson's Bib. Dict., arts. *Sanctif.* and *Regen.*). The distinction between justification and sanctification is explicitly stated by these writers, and is indeed quite palpable; but they seem not to have separated with sufficient exactness the two-fold change of character at conversion, in comprehending them under the single term sanctification, and leaving the idea of the new birth confusedly blended with it. The most definite remark I have found on this subject is one of Dr. Peck's, (in his *Chris. Perf.* p. 35,) that "sanctification embraces two parts:— 1. The death or destruction of sin; and 2. The spiritual resurrection, or the life of grace;" and Wesley somewhere, I believe, divides the work into the "emptying of sin," and the "filling with grace."

(3.) Some persons experience a difficulty in distinguishing between faith and hope. *Faith* in its general sense is synonymous with *trust*. It is not mere belief; thus we say, "I have no faith in that man, or that principle," meaning, we put no confidence in them, or do not rely upon them. Evangelical faith is restricted to *trust in God through Christ*: all men, except atheists, *believe* in God; the Christian alone *trusts* in Him. Hope is a *conviction that we shall attain some desirable object*, and is followed by anticipative enjoyment of that object. It has been defined, *desire and expectation compounded*; but desire is properly a *feeling* which precedes it, and expectation is the mere act of *awaiting*: whereas hope is an *intellectual assurance* that the object which we have desired will be realized. Christian hope is the assurance of final salvation. It differs therefore from faith mainly in its object; the former grasps a future heaven, the latter a present Savior. Both will endure as long as *love*: for in another world, we shall not merely *love* God, but we shall *trust* implicitly in Him; and could we not *hope* in the continuance of immortality and the greater development of its prospective pleasures, we should be unhappy even in heaven. "Faith, hope and love abide; but the greatest of these is love."

(4.) I am aware that this conclusion will be questioned by many, who will ask, "Is the person then justified in losing his sanctification?" We might with equal conclusiveness ask, with reference to one before experiencing the blessing, "Is he justified in not possessing entire sanctification?"—a state directly enjoined and primarily insisted on in the Scriptures. In either case he is justified, not because of the state, but through the mercy of God for the sake of Christ's atonement, which justified him when an utter sinner. It is a remarkable fact, that we are to be acquitted or condemned in the final judgment, not

according to the *states* of our mind, but "according to the *deeds* done in the body [i. e. this life], whether *they* have been good or bad." The sin of an act lies in the *intention* or its design, which presupposes a corrupt state of the affections, and precedes of necessity the resolve or volition, upon which the act depends, and which is the real thing the Bible holds guilty. The sanctified heart, as such, would shrink with the utmost repugnance from a known sinful act: before its commission can take place, carnal passions must be engendered in the heart, which provoke the evil intention, bias the judgment, sway the will, and cause the act. "Whosoever is born of God, doth not commit sin. [whilst a child of God]: for His seed [the divine principle of regenerating love] remaineth in him [as the germ of inward and consequently outward holiness]: and [hence] he *cannot* sin [until these are lost], *because* he is born of God [i. e. still retains the regenerate character].

For the Guide to Christian Perfection.

SANCTIFICATION IN PARTICULARS.

THERE are doubtless many sincere souls who profess, and no doubt think they enjoy the blessing of entire sanctification, who nevertheless come far short of being conformed to all the will of God. With such, the reason is obvious; they lack entire and continual consecration *in particulars*. There may be a consecration and sanctification in a general sense, but when particulars are entered into, there is a deficiency. For instance, let us inquire, Am I as willing God should make me a "burden bearer" in the church and world, as to dispose of me in any other way? Am I willing to be esteemed as the least of all saints, and if need be, perform the most menial service for God in the persons of his poor? Am I just as willing to be falsely accused for Christ's sake as to be caressed and applauded? Am I just as content so far as I am personally concerned, to be poor in this world's goods as to be rich? Am I as willing God should give me pain as ease, and grief as joy? Am I perfectly willing God should take from me my husband, my wife, my child, or any other near and dear friend? Should God take any blessing from me, can I heartily exclaim, "I would not have it otherwise if I could?" Do I desire no praise for good deeds, except what cometh from God? Again, in eating and drinking, in dress and in equipage, do I keep an eye single to the glory of God? In the improvement of my

time, is it all sacredly regarded as choice treasure, for which God holds me accountable? Is my will, my affections, my propensities, my intellect, wholly consecrated? Are none of the physical, moral and intellectual laws of my being, knowingly violated? Am I doing all which God has made me capable of doing for the salvation of souls? In a word, is every faculty of my body and mind brought into complete subjection to Christ, so that it is no more I that live, but Christ that liveth in me?

We have suggested the above thoughts with the hope that the reader will make his own application, and will if he has never done so before, enter more into the subject of a *particular* as well as a general sanctification. God takes cognizance of us in particulars; our thoughts, our words, our acts are all specified. "For *every* idle word," for the thought, though never expressed, for our unbelief, as well as every particular sin committed, and every duty neglected, "God will bring us into judgment." B. S.

For the Guide to Christian Perfection.

EXPERIENCE OF R. C.

DEAR BROTHER, — For a number of years I have been impressed with a desire to make known, through the Guide, the gracious dealings of God, with my soul; but a knowledge of my inability to do justice to the subject, has deterred me from the work. About two years since, I received an invitation from an aged minister, to write some of my experience. For a number of reasons I have not complied, but I have come to the conclusion that the smallest experience, sincerely expressed, would, by the blessing of God, encourage those engaged in the same blessed work, as well as those of superior gifts and advantages; I have taken my pen, in humble reliance on God, for his blessing on what may be advanced.

Before I arrived at the age of fifteen, the Lord in mercy converted my soul, and shone upon the work, by the direct witness of the Spirit; and it was some months before I felt the emotions of sin; upon discovering that sin still remained, I was grieved, and my spirits depressed: In a love-feast, I heard a venerable father in the ministry explain, and enforce the doctrine of holiness. I at once resolved to possess it. Accordingly I commenced

praying for it, and was careful to commit no act or omit any duty which should deprive me of so desired an object. By reference to a journal I kept at that time, I find it was more than a year after this before I was enabled to lay hold of the blessings which I believe was sanctification. I did not doubt in the least that God had truly converted my soul, and that I had been trying to serve him; but I found remains of sin in my heart, which continually troubled me: I believed the blood of Christ was sufficient to cleanse me, when I should fully give myself to Him, which I found but little difficulty in doing; and, as I had not been in the habit of cherishing unbelief, there was no mystery in faith. I was enabled to throw myself upon Him, simply taking God at his word. Inbred sin, which hitherto had hindered me, was now all gone, and purity and peace had taken possession, while my happy soul sung all the day long,

“There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.
The dying thief rejoiced to see
This fountain in his day;
And there have I, as well as he,
Washed all my stains away.”

When asked by my class-leader, I told him my soul was anchored in the fountain of love, and for some months I found myself possessed of a stability and firmness, which I had never before known. On one occasion I was asked if I had experienced the blessings of sanctification. In a moment it was suggested, “You know not that it is that blessing.” I thought prudence dictated my saying, “I had not.” Alas, how little I knew of the devices of Satan! I felt, too soon, my Saviour was gone, quickly vanished out of sight; unbelief, like a consumption, preyed upon my soul another year, till I felt

“’Tis worse than death my God to love,
And not my God alone.”

Earnestly did I pray God, to direct me to a society that was contending for this faith. In the providence of God I removed to Boston, I think it was in the year 1819,—memorable to many precious souls, on account of the outpouring of the Spirit of God upon the Church; and many felt truly that “Jesus stood and

cried, if any man thirst, let him come unto me and drink, and out of him shall flow rivers of living waters." Many poor, sickly, halting souls, were assisted by our venerable father Merritt, to that Savior, and received a perfect cure. By this time, I had learned to reason with the enemy, and had so nourished and cherished unbelief, that it seemed to be impossible for me to get to Christ. Although I had maintained a fair exterior, and tried to do duty, yet I had not lived up to covenant obligation. I had harbored the traitors of my Lord in my heart, and thereby pierced his wounds afresh, brought darkness into that mind once enlightened by the Spirit of the Lord, I found I must take upon me my true character, that my backslidings must first be healed. After many struggles and tears, I felt that God did indeed forgive my sins. I was freely justified. It was then suggested, "You had better be satisfied with your present state;" but I had learned that sanctification was the only antidote for backsliding. I began to pray for conviction, and God in mercy showed me the hidden evils of my heart, in such a manner as surprised and alarmed me. I think now I might have maintained my evidence of justification, had I not given away to unbelief, but by so doing I brought impenetrable darkness upon my mind. I cried to the Lord in public and in secret, till words seemed of little avail, but I could lay on my face before God, and breathe unutterable groans: at times I was almost ready to conclude my damnation was sealed. The hour of my class-meeting arrived,—I thought I would go once more; my poor despairing soul might find mercy there. It looked to me like the turning point: that hour would seal my fate, for heaven or hell. As I entered the room I fell on my knees before God. My language was, "Thou God sees't me." I really felt that vile as I was my case had attracted the notice of the Almighty. There was hope. I was determined to try God that once. A number of sympathising brethren knelt around me; at that moment it was victory or death,—my case must be decided that very moment. I cried in the bitterness of my soul, "Lord save or I perish." I had no knowledge of anything around me, after this, but in mental anguish, which groans I endeavored vainly to express, I waited to hear the decision of mercy or justice; I can hardly tell how, but on returning consciousness, I felt the waves had become still by the Savior's cheering voice, in accents of peace,—peace! While my grateful heart adored this goodness, I began telling what God had done for my soul, hardly giving it a name. The more I spoke of it, the brighter was my evidence, till I was enabled to testify that Christ did save to the uttermost.

Many changes and trials have I been called to pass since that period ; I have not always enjoyed the witness of this blessing, since that time, but for a number of years past and at the present even while I write, I am enabled to hang by faith on the great atonement, and feel the saving efficacy of it upon my soul, and I praise the Lord that I was instructed in this doctrine. I ask no higher honor but to be a living and dying witness of this great salvation.

R. C.

DR. LYMAN BEECHER ON SANCTIFICATION.

THIS veteran servant of Christ, while in Boston last May, delivered a very interesting lecture on the deep things of grace. We had not the pleasure of hearing him, but were exceedingly interested in the history given by others. We copied an account of the meeting from the Morning Chronicle, which account, so far as technical phrases are concerned, the Doctor thinks did him injustice. He would not use such terms as we do, and would perhaps dissent from some of the sentiments of the Guide. But we certainly rejoice with joy unfeigned that he insists on a work of grace so deep. If the church can be brought to the standard of his lecture on experience, there will be no serious controversy about the *name* of blessings.

Here follows a skeleton of the above-mentioned address, in dialogue form. Read it ; live as it directs, and go to heaven.

Ques. 1. What takes place in regeneration ? — The reconciliation of an enemy to God — submission to his will, — love to God more than to all creatures and all things.

In its commencement, this love is feeble, compared with all the heart, mind, soul and strength, according to the moral law, and to qualify for heaven must be progressively augmented through sanctification of the spirit and belief of the truth.

Q. 2. What is justification ? It is pardon and restoration to the favor of God and the privileges of his kingdom.

Q. 3. What is the meritorious cause of justification ? It is the righteousness, sufferings and death of Christ as an atonement for sin.

Q. 4. What is the condition of justification ? It is faith in Jesus Christ, an affectionate confidential surrender of the soul to him, to be employed in his service, protected by his power, guided by his will, strengthened, sustained and comforted, and made vic-

torious by his spirit. Our praying, resolutions, strivings, self-denials and good works are all in vain to fit us for heaven, without the help of Christ.

Q. 5. How can the help of Christ be obtained to secure our growth in grace? By renouncing all reliance upon our own strength and merit, and relying entirely upon the sufficiency and willingness of Christ to help us, sought by filial supplication and the diligent use of the appointed means of grace; striving, as the puritan writers say, as if all depended on ourselves, and looking to Christ as if all depended upon him.

Q. 6. What will the effect be, of such a prayerful reliance upon Christ, in the diligent use of the means of grace? Not perfection; for faith can be no more perfect than the love which animates it, and, not including love with all the mind and heart and soul and strength, is always an implication of defect needing an advocate and pardon. The child who cannot go a step alone, may as well exult in the claim of perfect manhood, as those who can do nothing without Christ, in the claim of perfection. But the result will be that they will grow in grace till they die, going from strength to strength, till they appear in Zion before God.

Q. 7. What were the attainments in holiness, made by the apostles and primitive christians? Their love to Christ was so strong and unquestionable, as to cast out all doubt and fear about their own conversion and salvation. Their consecration of themselves to Christ, was real and efficacious; it was their chief end to advance his cause; in doing this they regarded all things else as subordinate and auxiliary — domestic affections, property, reputation and life were all intelligently made subordinate and subsidiary. This was expressly required by Christ as the condition of their discipleship, and as the means of subduing the world to him. And their compliance and its efficacy are matters of history. It is true that Paul made tents, and the disciples went a fishing, but they were never accused of worldliness or idleness. Their grateful love to Christ was the powerful and constant spring of action; it made their toil delightful, their self-denial easy, their faith victorious, their peace like a river, their moral daring sublime, and their enterprise for Christ, such as found no rest but in the grave and heaven.

Q. 8. Wherein consists the difference between christians now and the apostles and primitive church? Our intellectual estimation of the claims of Christ upon us, is low compared with theirs. We regard them too much as special agents, to do a special work in planting christianity by special means and aids, which being

done, the responsibility does not descend to us. Whereas the numbers now to be converted are greater than theirs ; and the facilities of opposition are greater, and the determination not less ; and eternal death is no less dreadful, or the promises more cheerful or the means more powerful, and we have no cloak for our sin. The confidence of grace is not as great and universal now as in the primitive church ; our love is not so strong, our gratitude so intense, or our spirituality so eminent and constant ; our faith is not as efficacious in the realization of eternal things, in our confidence in the promises, in our applications to Christ for aid or in obtaining the victory over the world.

Our consecration to Christ and his cause is not so universal and entire. Our theory is the same, that we are not our own, that all powers and possessions are his, given in trust, to be employed in the best manner for the advancement of his cause. But extensively, the practical exposition is, that some things belong to Christ, and many things to us, for our own gratification and comfort ; that we must not encroach much upon his rights, nor be very much upon our guard, that during the long peace we have a furlough from severe service, till the trumpet call and the last conflict shall put us on the war establishment ; till when we must give and do according to our several ability, which ability consists in what remains when our families are well provided for, and our capital untouched, and our income progressive, and our comforts and gratifications provided, and the means secured for a rainy day and old age ; and this remainder we hold in reserve against accidents, with only so much for the cause of Christ as can be safely spared without risk or self-denial, or faith in the promises.

We do not love one another as the primitive christians did, nor offer such fervent effectual prayer, or witness such powerful revivals which carried the church up stream to victory, against a world in arms. Therefore his chariot wheels move slowly, and the influence of his spirit is suspended, while the enemy cometh in like a flood.

Q. 9. How shall we reach this elevated standard of the apostles and primitive church ? We must regard it as a practicable attainment ; for what has been done by the help of Christ can be done again.

2. We must regard it as a duty indispensable to the universal vining efficacy of the gospel. The work to be done is such as nothing but primitive faith and zeal and effort will accomplish.

3. We must regard it as a high crime to live so much below our privilege and duty, when the world's exigency is so urgent.

We must resolve with intense desire and purpose, to seek immediately the help of Christ in the use of appointed means. Particularly, in spite of all difficulties and excuses we must give to the subject, daily and at given seasons, the time requisite for reading, meditation and prayer, to form the habit of unbroken, deep attention, looking with filial importunity unto Jesus, the author and finisher of our faith, through whom nothing is too difficult to be achieved. The motto of Cruden in his incomparable Concordance of the Bible, is, "*Nil desperandum Christo duce*"—*nothing is to be despaired of, Christ being our leader.* Let this be the motto of every christian, and faith and effort will give the world to Christ.

Motives to emulate the primitive standard of christian attainment.

1. It is the happiest life that can be lived.
2. It is the easiest possible way to get to heaven. A little religion makes a hard conflict with little comfort; a heart full affords joy and peace and triumph.
3. It is also the safest course. Of the many who lead a low and languid course, not a few it is to be feared, will be deceived; and no man while living in this equivocal state can be sure that his will not be the "hope that maketh ashamed."
4. In aggregate power, the church will be increased an hundred fold. In the efficacy of her prayers, the power of her doctrine, the light of her example, the liberality of her contributions, and the energy of her action.

UNITED BRETHREN IN CHRIST.

THIS is a denomination of Christians in the West. We have but little knowledge of them, but hope to know more. We infer, from what we have learned, that their religious sentiments are very good. Their organ, the "*RELIGIOUS TELESCOPE*," is well conducted, and sustains deep-toned piety. To us it is a welcome guest. The editor, writing from one of their Conferences, speaks as follows, on the

PROGRESS OF HOLINESS.

IT is cheering to the friends of holiness, that the doctrine of entire sanctification in this life, is gaining ground remarkably among the members of this Conference. One year ago, not one then in the Conference professed to enjoy the blessing, but now

we can count nine, most of whom have entered this land of rest within the last six months. This we consider a great triumph in favor of truth. Another pleasing feature connected with this doctrine, is that those among us who do not profess to enjoy it do not seem disposed to oppose it, but are friendly to the idea of the Church going on to perfection; and if we can judge from their prayers, many are seeking the blessing in good earnest, adopting the prayer of the apostle Paul for the Thessalonians, namely, "the very God of peace sanctify you wholly: and I pray God your whole soul, body and spirit, be preserved blameless unto the coming of our Lord Jesus Christ." Now we infer from this, that these brethren do believe in the attainableness of this state of grace, for they surely would not ask of a sincere God what they do not expect to receive. Let us all urge before a throne of grace this scriptural prayer, exercising *unwavering* faith, and we shall see such an elevation of the Church in holiness as we have never yet witnessed. O that the brethren would realize experimentally what great things the Lord has prepared for them that love him.

THE LIFE OF FAITH.

He is a Philosopher of the mind and of religion. From the combined advantages of study and experience, perhaps, no man is better qualified than Dr. Upham to teach on the subject of Faith.

His long desired work, "THE LIFE OF FAITH," is just published.

It is divided into three parts. First, "SOME OF THE PHILOSOPHICAL AND SCRIPTURAL PRINCIPLES AND DOCTRINES OF FAITH." Secondly, "THE POWER OR EFFECTS OF FAITH IN THE REGULATION OF MAN'S INWARD NATURE." Thirdly, "ON THE RELATION OF FAITH TO THE DIVINE GUIDANCE, OR THE OPERATION OF THE HOLY GHOST IN THE SOUL." The whole work is divided into fifty-two chapters.

Our readers are all acquainted with the writings of Professor Upham, and we are persuaded they will not deny themselves the luxury of this work; nor will they wait for any commendation of ours. We will say, however, that we have had high anticipations of the "LIFE OF FAITH," and so far as we have had opportunity to read the book, our expectations have been fully met. It came to hand when the Guide was so nearly made up that we had no room for extracts, otherwise our readers should have had some taste of its preciousness.

BELoved READERS, we have now come to the close of our eighth volume. Before another shall be completed, many of us will have gone to our eternal reward. May we live in readiness to meet a smiling judge.